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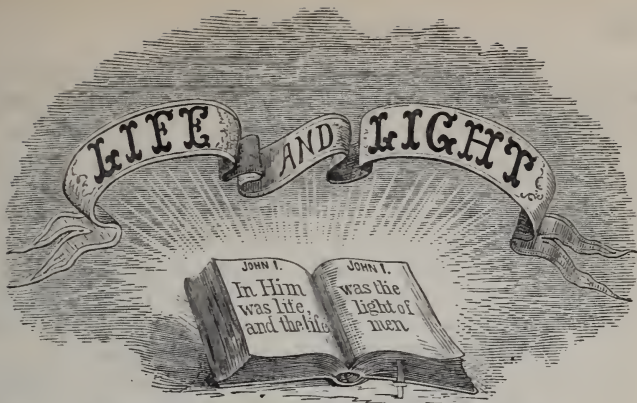
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FOR WOMAN.

VOL. VII.

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No. 9.

HOW THE HEATHEN PRAY.

NUMBER TWO.

IN CHINA.

BY MRS. A. B. HALL.

GOD hath made of one blood all the nations upon earth; but who among us realizes that the Chinese laundry-man is our brother? He is alien to our soil, our manners, our institutions. He lives among us, and is not of us. The blouse and pig-tail are a perpetual sign of his citizenship in another land. He wears the blouse, because, by Chinese custom, the coat open in front is an extreme immodesty; and, if he cut off the pig-tail, he would be forever disgraced in China. Yet this man, who seems only three-quarters human, if he is as faithful to the customs of his country as his appearance indicates, has the habit of prayer. He intercedes with an unseen god.

The idea of an all-powerful being who can be moved by supplications, the sense of sin which demands expiation, and belief in a future life, are the foundation-stones of Buddhism, as of all religions. The Chinese, like most Pagans, subdivide the deity into many gods, — a separate one for every need of the human race. They have a god of rain; and, in a dry time, they seek his favor

by burning joss-sticks at sunrise, and letting off innumerable fire-crackers. In Canton, during a long drought, a procession, headed by a mandarin, and robed for the occasion, walked to the door of the god of rain, and addressed the idol in these words: "We have had no rain for eight months; and, if it does not come soon, the people will have no rice to eat. We are not mocking you. The earth is parched and burnt up; but how can you know it, seated in your cool niche in the temple?" After this speech, the people tied a rope about the idol's neck, and dragged him into the open air, that he might have such a scorching under the sun as would wake him up to his duty, and procure them the much needed supply.

The Chinese firmly believe that prayer must move, or else the god will not hear it: therefore they use a praying-wheel, or *mani*, to whirl their petitions around. The hand-mani consists of a hollow cylinder of gold, copper, iron, wood, or leather, with a cap: a rod passes through the cylinder, with a roll of prayers printed or written on it. The worshipper, after repeating, "Om mani padma houn!" "O jewel in the lotus, amen!" sets the wheel revolving as fast as possible. He can then let the mani do the praying, while he engages in friendly talk with his neighbor; just as we have seen worshippers, whose hands held an open book, and, while their lips repeated the familiar litany, their eyes were studying their neighbors' bonnets.

The poorest people, who cannot afford a mani, carry a roll of prayers in their bosoms. In this simple roll and the great mani of the temple, the principle is the same. The temple manis are turned by a handle, like a coffee-mill; or by the hand or foot, as a lathe is turned; or by a paddle-wheel fixed in running water. A missionary who visited a Buddhist monastery found about thirty prayer-wheels ranged along a gallery, and revolving at the slightest touch. The guide, in passing, ran his hand along the wall, touching the wheels, and thus, in one minute, saying by proxy twenty-five thousand prayers.

In China, as in our churches at home, the larger half of the worshippers are women. For every need, these helpless ones implore the aid of their gods. A Chinese wife who has the misfortune to be childless, or to bear only daughters, comes to the temple, and prays for a son. If her wish is granted, she brings a facsimile of her baby-boy, and offers it to the god who heard her prayer. It is not their habit to pay in advance: they bring their present when their desire is granted. When they hire a priest to pray for them, he must be paid for praying, whether the object is gained or not.

One of our own missionaries met once, in a little temple, a Chinaman who had come to pray for his sick wife. Dressed out in his finest clothes, and loaded with offerings, he stood before a platform, in anxious expectation, while a priest went through a variety of evolutions, tossings, and tumblings on the floor, to procure a good omen. With his head bound in a red handkerchief, and a quantity of burning paper in his hand, the priest vigorously danced, with impassioned gestures, around the table laden with cakes and fruits, while the attendant, beating a gong, kept time with his performance. At one time he prayed in softly-uttered tones ; soon he employed scolding accents. At one time he would endeavor to coax away the angry spirit; again he would terrify it away by whipping the air. After a half-hour's frantic noise, and persevering evolutions on the ground, he rose and placed a hair-pin on the head of the anxious husband, who bowed several times before an idol; and, after paying the usual fee to the priest, returned, apparently satisfied, to the scene of his domestic affliction.

They show their sense of sin, and desire for forgiveness, by putting their hands and faces in the draught of air from the mani, believing it to be a purifying wind. The more rapid the whirl of the wheel, the larger the forgiveness of sin.

Provision for the needs of the dead is a large part of their religion. They collect paper copies of all articles in common use, including money, and send them beyond the grave, by burning them.

We are often told by merchants and commercial agents that it is impossible to Christianize the Chinese. The territory is so vast, the population so dense, that all the missionaries of all the religious societies are but a handful for China's four hundred millions. Moreover, if we could send missionaries enough, the overcrowding of all trades makes wages so low, that a bare subsistence is all a workman can gain, and money is of supreme importance: therefore the laboring classes readily embrace any religion that is offered, if thereby they may add a few cash to their scanty means.

To this we reply, Look at the facts of their daily life; see how deep is the universal need of religion; how much, in their poverty, they willingly pay for prayer, for expiation of sin, for the dead; and look into God's word, "Ask of me, and I will give thee the heathen for thine inheritance." Let us rise to the rejoicing faith of the sainted Judson, — "The future of China is as bright as the promises of God."

MEXICO.

LETTER FROM MISS STRONG.

WHEN I wrote you some time ago, the work appeared to be opening here on every side; but shortly afterwards our plans were frustrated, our work impeded by sickness and death. One after another, pupils of the mission were prostrated; and scarcely were they convalescing, when Benjamina Cortey, my eldest pupil and assistant, was suddenly stricken down, and, after four days of most intense suffering, went to "rest." In her brief school-life of only eighteen months she had accomplished much in the way of preparing herself for usefulness. She gained some knowledge in English branches; but it was in music that she excelled. Her voice was one of rare sweetness and power; and she was studying the science of music most assiduously. Her voice seemed to be an index of her soul, which, after having learned to love Jesus, was giving out its sweet harmony. So important, so necessary, seemed the aid of this dear faithful pupil in the household, where, whatever she did was done well; in the school, where she was developing as a patient teacher; in the sabbath school, where her Bible recitations were so promptly given; in all the meetings, where her sweet, clear voice was heard in song,—that it did not seem as if we could let her go. He who never makes a mistake, however, saw it to be best for her to leave us, and early called her home.

Soon followed my illness; and, next, Severo Cortey, a brother of Benjamina, was called home. Even now I can hardly write of the sore bereavement we felt in his removal. He was developing most symmetrically in every way. A youth of good judgment, a heart fully consecrated to Christ, a mind thirsting for knowledge, he was promising to become the Neesima of Mexico. Every remembrance of him causes us to feel most grateful to our heavenly Father for having guided one so noble and faithful to us as an inmate of our household for the past two years. His loss is severely felt; and we pray continually for another of like spirit and character to be trained for the ministry here. I often felt, when rejoicing in his earnestness and sweet Christian graces, that the praying ones in the north who formerly contributed to the Monterey mission were being answered in the character of Severo Cortey.

Having lost Benjamina, and not having sufficient strength to teach every day, I could not re-open my school. Epifania Trevino,

the next most advanced pupil, continued with us, receiving such instruction as we were able to give her. In two months I so far recovered as to teach two Roman-Catholic pupils a part of each day. The elder of the two, after studying with me as I lay upon the couch, would remain, and beguile the weary hours by reading, aid in sewing, or minister to my invalid wants. Intellectually the advancement of this pupil is slow. Her attachment to us and interest in all our plans have been somewhat remarkable, considering the opposition she has received. Recently she has seemed interested in the Bible, and has been in the meeting for prayer. I can but hope that her heart is really being drawn to the Saviour. Will you not pray for her, that she may become the leaven that shall work among her numerous relatives here to bring them out of their bondage to superstition?

I have written before of one of our younger pupils, — a beautiful, promising little girl of seven. Her presence and thoughtful attentions during my convalescence were a great comfort to me. I will mention one instance. It was one Sunday in January. Being too weak to rise from my couch without aid, she was early by my side, watching over me with such intense and tender interest, that I at once suspected that the youth Severo might be failing. I asked if it was so; and she replied, "Yes; but we pray for you and for him all the time." Then, seating herself with her Testament in her hand, she was so absorbed for half an hour, that I finally asked about her reading. She at once read the first forty-four verses of the eleventh chapter of John in a most interesting manner, emphasizing the fourth verse with slow distinctness: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." I know not for whom she was praying most, — for myself, or Severo; but the joy and comfort imparted by the reading of that chapter by the dear child, on that morning when my pulse seemed to stand still with fear and dread, can never be forgotten. I did not know that either would recover, hardly thought of it; but the sympathy of Christ with us seemed so real, so visible, that pain and dread were forgotten. This child has great mental activity; and it is hoped that she may accomplish much in this land, where ignorance like a heavy cloud rests upon all the women.

Of the necessity of more workers here you already know. When we read of the "showers of blessing" that seemed to follow the efforts of Mr. Moody, we could but hope that some drops, in the

form of missionaries, might fall here, where their help is so much needed. We have waited and waited long; yet no light from the north has appeared to gild the horizon.

I would like to tell you of Don Clemente and his wife, the bereaved parents of Benjamina and Severo, — how the affliction seems sanctified to them; how their faith is increased, their diligence in every good work become so steadfast; of the improvement the mother is constantly making, leaving a listless, aimless life for one of industry, employing heart and head as well as hands to advance the Master's cause here; sympathizing and entering most earnestly into all my plans for the girls' school we hope to have continued here. Already she is taking to her heart other daughters, that they may find, as her own did, the help so essential for their education.

Amid all the trials here great have been the mercies, — so great, that I exclaim, "What shall I render to God for all his benefits?" While you, dear Christian friends, were praying for me in Pilgrim Hall in January, here, too, the people met again and again to pray for their missionary. Thus, you see, while alone, I have not been alone. When I re-entered the congregation after an absence of three months, I noticed a marked change, — in the more thoughtful and earnest attention of all, in the more prompt recitations in the sabbath school; and, although I cannot report great numbers added to the church, I can report a fresh baptism of the Spirit. The church is not the same it was in months past. I believe many of the members have found Christ, and are united to him by a living faith. You will pray for this little church, placed here in the "gate of Mexico," that through it may pass the pure light of the gospel to those who sit in darkness.

TURKEY.

A DAY ON THE MOUNTAIN.

BY MISS E. M. PIERCE.

ONE is not satisfied to remain long in Kessab without going to the top of old Jebel Akra, or Mt. Casius, as it is more commonly known in history, about two thousand feet higher up the mountain; the whole height being 5,318 feet. This mountain, by some, is considered as terminating the Lebanon range on the north:

it stands somewhat isolated from any range, and is more conspicuous than others of greater elevation of the Lebanon mountains. From sea and land, for many miles, its grand outlines attract the eye of the traveller. It is situated just south of the Orontes, and rises abruptly from the Mediterranean. On the other side of the river, and separated from Mt. Casius by a beautifully wooded ravine, is Mt. St. Simon, or Mt. St. Simon Stylites. The pillar or pillars upon which St. Simon is said to have stood for so many years are still to be seen. This place is now held sacred by the Mohammedans. The mountain is inferior in height and general appearance to Mt. Casius.

With every prospect of a fair day, I laid my books on the shelf, and mounted my horse, in company with a few of my friends, for a scramble up the steep sides of Mt. Casius, — a two-hours' task if we went to the top, and one hour to the ruins of the old church or temple. Our horses hardly stopped for breath till they landed us at the ruins; but their reeking sides told a tale of the effort it had cost them.

Fortunately we found trees enough to shelter us and them from the scorching rays of the sun. At least we would stop here for lunch, we thought, before going on to the top. The view from this point is hardly surpassed by that from the top.

Looking in one direction, we could see the Aleppo plain breaking into view here and there in long, irregular portions, and again hidden by intervening mountains. The plain itself is eleven hundred feet above the sea-level. At this season it is sear and yellow, and tells, at this distance, a tale of the fearful heat so destructive to vegetation, and so trying to the inhabitants of that region, who have no cool mountain-retreat like this to flee to. Aleppo lies about east of Mt. Casius, and about seventy miles distant, in a straight line, I think. The billowy outlines of the tops of mountains filled up the intervening space between this plain and us. We could see here and there villages nestled among the nearer mountains, and little thread-like paths winding in and out among the hills in many directions. But, with no little disappointment and anxiety, we looked for our grand view from the other side of the mountain. There, where we expected to see the beautiful valley of the Orontes, and to trace the graceful windings of that interesting river for many miles; to see its once proud city, Antioch, with its ancient port Seleucia, from which Paul sailed on his first missionary tour; Cyprus, his first stopping-place in that voyage;

Suadia the ancient Seleucia; Mt. St. Simon, the blue Mediterranean, and, beyond, the plains of Cilicia, &c., — over the whole region was one unbroken mass of fleecy vapor, so beautiful that we almost reproached ourselves for feeling disappointed that it should so completely shut out our view.

No one who has not had the opportunity of looking down upon such masses of vapor with a bright sun lighting them up can understand their beauty. More changeable than the waves of the sea, so impressible that a baby's breath might blow them about; and yet tenaciously they clung to our favorite landscape for the whole day.

To the last we hoped they might lift, and give us one little view. Once Mr. Adams said, "The plains of Cilicia are coming in sight;" but 'twas but for an instant: the vast masses merely condescended to drop down a little, and show the dark outlines of the summits of the Bitias Mountains. All this time there were no clouds over our heads, or in other directions.

So we sat and chatted and read, and examined the ruins of the old church, which we found quite interesting. As to the antiquity and origin of this ancient structure we are left mostly to conjecture.

It is said by some ancient historians to have been a temple dedicated to Saturn. Mr. Adams suggested that it was probably one of the "high places of Baal." I found, a few days since, a bit of a description of it, which says, "It was built in the form of a basilicum, but not so simply as most of the early Christian churches. The oblong area within the walls is divided into nave and aisles by handsome rows of columns supporting a vaulted roof; and the semicircular space opposite the entrance is supported by half a dome."

It is much more of a ruin now, but small portions of its walls remaining. The semicircular wall on the eastern end is quite perfect, and has one entire window in it. The stones of the walls are of immense size: one we estimated to contain twenty-five cubic feet. It is not easy to understand how they were moved, and put in their places, especially when we consider the location. We found considerable rude carving on some of the stones; and the gnarled trunks of trees have grown among the ruins in very fantastic ways. Fragments of the old columns lie scattered about; but none are standing. I think it must have required the force of an earthquake to throw down such walls.

The Armenians are in the habit of going up to this church every

year at the time of one of their feasts, and offering sacrifices: they did not go this year from fear of the Mussulmans.

The majestic head of Mt. Casius rose directly before us into the clear blue ether above, the vapors merely playing about our feet. But we knew that the clouds which shut out our view from this point would intercept the prospect if we climbed higher up the mountain: so we finished the day at the old church.

During our stay we saw "another sight" strange and sad, carrying our minds back vividly to the early days of Pagan idolatry, when, long before the reign of the Cæsars, sacrifices were offered on this mountain to heathen deities or the "Unknown Gods."

With the zeal of these early idolaters we saw some ten or twelve men toiling on foot in the blazing sun up the steep ascent before us. After they had reached the summit, which is a bare, shelterless rock, we watched them with our glass, and saw that they were going through strange ceremonies; and, a little after, smoke began to ascend high up into the clear, blue heavens. We knew by this, and what we had seen before, they were offering up sacrifices, probably corresponding, if not identical, with the ancient worship of the "high places of Baal."

There are many thousands of men among the mountains of this region, called Fellahins, wholly distinct from Mohammedans or Armenians, supposed to be remnants of the ancient Baal worshippers, perhaps of Assyrian descent. The Presbyterian mission of Lallikia labors for them entirely.

Strange and sad as this sight seemed in this age of Christian light and knowledge, even in this dark land I could but reflect, that God sees many altars in Christian lands to the "Unknown Gods" hard by temples dedicated to his name.

INDIA.

THE CHRISTIAN HOUSEHOLD.

BY MRS. E. D. HARDING.

THE husband, Kündalick, was baptized one year ago. The wife was not opposed to it, as is so often the case; and it was hoped that she would very soon follow her husband. Five months later a native preacher stopped at their village; and in the early morning he was awakened by the clear, sweet voice of one "grinding at

the mill" in a house near by. Unlike the heathen songs that are heard in similar circumstances all over this land, the words of this song ran thus :—

“More precious far than gems or gold
Is God's dear word;
My solace sweet in times of grief.
First, rising in the early morn,
To God I pray,
And then take up my daily task.”

Then she sang simply of what she would do on the sabbath, how she would conduct in her family and among her neighbors, and how she would make herself useful. The native preacher was astonished ; for he had not heard that the wife of Kundalick had become a Christian. But so it was; and, in speaking of the “new song” heard in the morning, she said, “I want no other now. It is sweeter than all the songs I used to sing.”

Six months later we pitched our tents in that neighborhood, and she came forward, the first woman in her village, to confess Christ. I have never seen a sweeter expression than the one upon her face as she told of her love to her Saviour. No one doubted that she was a true child of God ; and, after her baptism, the husband and wife brought forward their three little boys (six, four, and two years old) to receive the sacred rite.

Ever since, every sabbath morning, the father and mother, with their youngest child, start off on their sabbath journey of nearly five miles, to attend their simple service, thinking nothing of the long way, only glad and thankful for the opportunity of hearing God's word, and meeting with his people. Three months have now passed since that interesting day. Yesterday I asked the eldest boy, “Do you pray?” — “Oh, yes!” was his quick reply, “I pray every night and morning.” Thus we have here a Christian father and mother training their little ones in the right way. The father has already learned to read, and has taught his oldest boy. So, day by day, there is reading the Word, prayer, and praise in this Christian household. All this wonderful transformation in a single year.

Very poor they are in this world's goods, with very little clothing; and, during this year of famine, they have been compelled at times to go without food. Ah! it touches our hearts; but the faith of the mother is beautiful to see in this trying time. “The Lord will not leave us now,” are the words with which she cheers

other hearts, and adds courage to her own. While thinking of this family, I feel sure that "there is no work on earth so sweet as that of leading others to Christ, and no power like that which comes through the gospel of our precious Saviour."

Our Work at Home.

WHY SHOULD NOT CHRISTIAN WORK BEGIN AND END AT HOME?

BY MRS. M. E. MEAD.

(Abridged.)

[A paper read at the Fairfield-county Missionary Meeting, held at Wilton, Conn., June 7, 1877.]

IN the first place, because we need to promote our spiritual growth by going outside of ourselves in efforts to help others. There is no such anomaly, it has been said, as a truly selfish Christian. Now and then we meet one, who, having secured a title to the heavenly mansion, is content to let the rest of the world go there or not, as the case may be; but such instances are the exception rather than the rule. In these days nearly everybody is busy with some pet charity, which frequently becomes all-absorbing and all-important. Very necessary, very acceptable to the dear Lord, in whose name the service is rendered, and very precious to suffering humanity, are the sanctified ministries of help and healing. Yet are these all that is demanded of us as Christians? Is entire devotion to any home-work walking fully in the example of Him with whom we have entered into solemn covenant? If we would come into sympathy with our Saviour, surely we cannot limit our prayers and our efforts to the work at our own doors. Faithful in the least of this we should be to win his approbation; yet no less does he command, "Lift up your eyes, and look on the fields white for the harvest." "The field is the world."

Beside the declaration of Holy Writ, observation and experience both show that a service restricted to our own parish or town, or land even, lacks that expansive sympathy, that enthusiasm, that faith, which claims the whole wide world for Jesus, which may be

the priceless possession of the humblest believer, which is, indeed, the highest type of Christian living.

We sometimes think this foreign missionary work is one of giving only. Is it not infinitely more one of receiving? Think of fellowship with Christ in efforts to save those who have not so much as heard of the great salvation; of sharing his joy over ransomed souls; of the hundred-fold grace, unseen and silent as the dew, which, as we do the Lord's bidding, day by day refreshes and gladdens our hearts. Remember, too, the treasures of prayer and grateful love returned across the waters for little efforts of ours; the distant homes brightened by our remembrance; the wilderness and solitary places blossoming into beauty with that rose of Sharon which we have helped to transplant thither; the union of heart and hand with some of the sweetest Christians, the noblest scholars and workers of our day, — and tell me, Does not our income of blessing far exceed the outgo of service?

And yet how often we are told by good people, that charity, embracing the major part of Christian effort, must and does begin at home! Sad is it that the *end* is sometimes there. The mountain-stream, rippling and singing in the sunlight, is beautiful even in its beginnings. But shut off its outlet, confine it to the miniature basin, and how soon it becomes a dead, stagnant pool! On the other hand, give it free scope, and what a mission of life and beauty opens before it!

“For men may come, and men may go;
But it goes on forever.”

“And every thing shall live where the river cometh.”

So with our sympathies and efforts. Restrict, confine, these to the range of individual interests, and how narrow and lifeless we become! But once broaden our affections, send them forth to gather volume and power in their onward flow, and they, too, will “go on forever” in a measureless tide of joy and life.

In the second place, Christian work should not begin and end at home, because we are stewards, not proprietors, of the grace of God; and, as such, we are to distribute liberally unto all. Salvation, the free gift, is ours, not to keep, but to send abroad; not to hide in our own field or vineyard, but to put out at interest here and in distant lands, that at his coming our Lord shall receive his own.

Look abroad to distant shores, where with lavish kindness the gifts of God are strewn. Precious to the Father's heart are the possible

temples of the Holy Ghost; crowns and mansions and joys which are full of glory are their purchased possession: yet they go on to an endless eternity in a darkness that may be felt. Here and there the life-giving gospel has found entrance. Over-burdened missionaries—one perhaps to ten or twenty, or even a hundred thousand souls that Jesus bought in dying—proclaim the glad news of a Saviour. The people receive them gladly. Schools, churches, the printing-press, have made a beginning; and the dwellers on the heights of Zion send up the cry, “Who are these that flock as clouds and as doves to their windows?”

What is to become of the work well begun only? and, dear friends, what is to be done with those multitudes who cannot trust the Lord for themselves; for their ears have never heard whether there be any God? Can we, without an effort in their behalf, go on to meet them at the judgment-bar, and be pure from the blood of souls?

It is well to remember, that not as auxiliaries, branches, or boards of missions even, but as individuals, we are made stewards of the grace of God. All of us who have experienced the precious love and friendship of Jesus receive the unspeakable gift in trust for other dying souls. And can we sit at his feet in sweet communion with our Lord, having no thought or pity for those who know him not, and never can know, unless our hands reach out the grace we have so freely received? It is required in stewards that a man be found faithful.

In the third place, not only conscience, but the voice of Providence, sounds plainly in our ears, that Christian work should not end at home. Look at Japan, where the teeming millions are awaking from the sleep of ages with the cry, “Tell us of this way! We would see Jesus.” Turn to Turkey, rent and distracted with wars, where Armenian and Moslem seek not to the temple or the mosque, but to the Christian missionary, to learn where, amidst peril, to look for comfort and safety. See Africa, India, China, forsaking their dead superstitions, and entreating us for light and help; or glance at the nominally Christian lands, where every new believer becomes a missionary, and goes forth to tell to his kindred and friends the story of the cross. In all nations, scattered the wide world over, starved souls are calling to us for the bread of life. Do we not hear, also, the voice of Him “who spake as never man spake,” saying, “Give ye them to eat”? What though we have but the five small loaves, and the famished multi-

tude is one that no man can number? It is still ours to give: it is the Lord's to bless and multiply the provision.

But, last and most important of all, the foreign work is binding upon us, because of Christ's explicit, direct command; his final one, too, sealed by the most tender and blessed of his promises. We read, that, just before the Saviour ascended to glory, he gathered his disciples about him to receive his parting words. And, as he breathed upon those wavering companions of his earthly life his blessed "Peace be unto you," he intrusted to their keeping, also, the good news for all mankind. Beginning at Jerusalem, the disciples were commanded, "Go, teach all nations all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Clearly down the ages sounds that divine command to-day, "Go *ye*." Go in remembrance of Jesus, of what he has done for a lost world; go, bearing aloft the God-given light; go where the shadow of death lies darkest and deepest; go not alone, but with a risen Lord, among "all nations," to seek and save the lost. His own word appoints the field; the limit to our effort, "all nations:" and his own presence is promised in it, even "unto the end of the world."

He notes the individual circumstances of his children, the cares, anxieties, the struggles, joys, and duties of life; yet to each and all comes the message, "Go *ye*" in person, by proxy, by purse, by the work of the hand, the loving sympathy, the thought of the heart, and, more than all, by the earnest, prevailing supplication at the throne of the heavenly grace.

Perhaps to-day we behold a vision, no longer dim and shadowy, of the ascending Saviour, transfigured into glory as he mounts the heavenward way, while his parting command falls upon our ears with new beauty and meaning. Yet we may not stand gazing into the cloud which receives him out of our sight, nor return to our homes to wait for the promise of the Father. The Holy Spirit has been shed abroad, even in our day, with a pentecostal abundance. He is with us in power, confirming the word. This same Jesus shall come again.

Meanwhile, unto us he has given the unspeakable privilege of declaring riches of grace among the Gentiles. Let us accept the trust, the "all nations," committed to our keeping, and go forth to new labor and service. Then shall we find it

"Sweet to say,
At the close of the day,
We have brought the lost ones home."

HISTORY OF FALLOWFIELD AUXILIARY.

NUMBER TWO.

AFTER OUR foundation-stone meeting we set to work. First we had a canvass paper printed. It ran as follows:—

THE FALLOWFIELD AUXILIARY TO THE WOMAN'S BOARD
OF MISSIONS.

At a meeting held in the vestry of the Congregational church on Tuesday, Nov. 26, the following resolutions were unanimously adopted:—

“*Resolved*, That this meeting, considering it to be the duty and happy privilege of every Christian woman to assist in the great work of testifying the gospel of the grace of God in all the world, heartily unites in the formation of a society auxiliary to the Woman's Board of Missions, in order that the church and congregation may be thoroughly canvassed, and the contributions of all ladies willing to subscribe may be regularly collected.

“*Resolved*, That this meeting, acknowledging with gratitude to God his great mercy in giving to our sex in this country the light of the glorious gospel of Christ, desires to thank him, also, for the many openings he has afforded for giving the truth to women in heathen lands, and for the abundant blessing he has bestowed upon the labors of those who are and who have been engaged in this work.”

In consequence of these resolutions, the congregation has been divided into districts, and a collector appointed to each, who will (D.V.) *first* call at every house, and *afterwards* regularly on those who are willing to subscribe.

M— *has undertaken to collect in the district in which you reside, and hopes to call upon you next week.*

Contributions of the smallest amount will be received either weekly, monthly, or annually, as may be desired by the contributor. Missionary boxes may be had on application to the collector, to receive the occasional gifts and thank-offerings of the family.

If you already contribute to foreign missions, perhaps some member of your household or family may be ready to subscribe through this auxiliary for the work of God among heathen women. Should the gifts of yourself and family be to their full amount promised in other directions, we shall be thankful if you will ask God in your prayers to bless this our effort for his glory. It is expedient,

however, that those who contribute to the Woman's Board of Missions should do so through the collectors of the auxiliary.

My friends, the object of this society is to "go into all the world and preach the gospel, in obedience to the last command of our blessed Saviour, Jesus Christ." "His is the only name by which men must be saved." "Christ Jesus came into the world to save sinners, neither is there salvation in any other." "And whosoever believeth in him shall not perish, but have everlasting life."

This is true of us and of the heathen. If, then, we have, through the grace of God, believed in him to the saving of our souls, let us do what we can to make known the same full and glorious salvation to others. Unite with me in giving as God has prospered you, and in praying to him, that his name may be known upon earth, his saving health among the nations.

May God bless you, and keep you from evil, and make your faith in the Lord Jesus clear and strong, and according to the Scripture! For his name's sake. I remain very truly yours,

P.S. — The publications of the society are, "Life and Light for Woman," published monthly. Price 50 cents a year, with 10 cents additional for postage. "The Missionary Echoes,"¹ 15 cents a year. The collectors will be happy to supply either of these publications to those who order them, and to give such information as may be required.

It is intended that a copy of this paper be left with every family attending, or hereafter coming to attend, the Congregational church in Fallowfield.

I attach great importance to this canvass paper. It introduces the subject clearly and practically. If there be merely the call of the collector, it is very probable that it is known only to the person who opens the door, and who, only half understanding the errand of her caller, perhaps gives an answer at once, and the collector is seen no more. But in this case it is otherwise. The paper should be left with as few words as possible. I remember a collector failing in an entire row of houses, for no other reason, I believe, than because she staid to explain at the door what the paper was.

"What is it?" was the inquiry.

¹ Now published with The Well-Spring. Price of the whole paper weekly, 65 cents per annum; semi-monthly, 33 cents; weekly, 16 cents.

“It is a paper about the Missionary Society. We want to ask you to subscribe.”

Whoever is at the door, frightened by the word “missionary,” says, “Oh! we’ve nothing for the missionaries,” and hands the paper back. And, worse than all, the collector takes it back.

The canvass paper should be left at the door, I repeat, without any words of explanation, — nothing beyond, “I shall call again next week;” and then pass on cheerfully to the next door. The dame then looks at the paper, and wonders what it is. She reads it, and then she thinks about it. When evening comes, and tea is over, and all things are cosey, she recollects it, and hands it to her husband. Then there is a talk, a fireside consultation about it: the little ones hear of it. They know more than their parents, perhaps, about missionary work. And the result is (for on this plan there must be a result), there must be a “yea” or “nay” ready for the collector when she calls “next week.” Very often interest is sufficiently awakened for the good wife to say, “Well, I think I will subscribe, if it be only a penny.” And the husband, good man, comes to the usual conclusion in domestic debates, quietly acquiesces, and says, “Very well.”

You see this plan of a canvass paper saves the collector a great deal of time and trouble. There is no time lost on her part explaining what her business is; and, on the part of the good people on whom she calls, there is no occasion to say, “Well, I’ll consider it,” or “I’ll talk it over with my husband.” This has been done already; and, when the second call is made, the matter has been considered, and the answer is ready.

It is the duty of the collector to keep her eye on every house in her district. She is supposed to know when any family removes; and, when the new-comers are fairly settled in the house, the canvass paper is left, and the subscription asked for. On this account, it is very desirable that the districts should not be too large. About twenty houses are as many as can be attended to thoroughly, though some of our districts are larger.

The canvass is renewed every second year. A new canvass paper is issued, slightly varied in form and phraseology, setting forth the various ways in which help can be given, by subscription, by box, or by sale of work. In our second canvass paper, these words occur: “In carrying out this plan, we can scarcely avoid calling on some who declined to contribute at our last canvass. We hope, in this case, you will kindly excuse our call. We do not wish unduly to

press any to give; but we are anxious, that, in seeking out those who are willing, none should be overlooked." Our collectors were afraid of seeming importunate; and this was intended as a kind of apology for calling again. But no one was offended; and our biennial canvass is now so regarded as a recognized institution, that we have ceased to think an apology necessary.

Moreover, in our first two years' experience, we had learned to value the pence. So I notice that our second canvass paper states, "I do not forget that many in the church are poor. But the privilege of helping in this blessed work is not confined to the rich. We shall most gladly receive gifts of the smallest amount. A cent or two cents will be received weekly, monthly, quarterly, as the subscriber may wish." We now print our canvass paper on the same sheet as our Annual Report, and leave it at every house. I think this plan an improvement on our former. We all like to know what is being done in the church; and the Report affords the information, and at the same time gives the reader an opportunity of following a good example. Our printing was done by some of the boys in the church, who, in using their presses for this good purpose, also became interested in missionary work.

Two other points I have tried always to set forth clearly in the canvass paper. The first of these, arising from the solemn fact that many into whose hands it comes are themselves unsaved, is a simple and earnest statement of the salvation of God. The other point I try to press upon the heart is, that missionary work is God's work: therefore we must pray.

The result of our first canvass was very encouraging. There were a hundred and twenty subscribers; and twenty missionary boxes were issued in our first year.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18, 1877, TO JULY 18, 1877.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Washington County Conf. Prayer-Meeting, \$6.20; Belfast, Aux., to const. L. M. Mrs. Edwin Beaman, \$27; Wells, 2d Ch., Aux., \$33.34; Brunswick, Aux., \$9; Au-

burn, High-st. Ch., "Cheerful Givers," \$9.18; New Castle, Aux., \$25; Winslow, Aux., \$22.50; Bethel, 2d Ch., \$12; Kennebunkport, Aux., \$10; Fryeburg, Aux., \$10; Farmington, Aux., \$16; Sherman and Patten col., \$6; Castine, Aux. (of wh. \$25 to const. L. M. Mrs.

G. T. Fletcher), \$30 20; So. Bridgton, S. S., \$15; Greenville, Aux., \$17; Garland, Ladies, \$8.75; Madison, Aux., \$5; Oxford, Aux., \$17.40, \$279 57

Total, \$279 57

Fem. Dep. Armenia College.

Maine Branch. — Warren, Aux., \$13 00

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas., Atkinson, Aux., \$11; Caudia, Aux., \$20; Claremont S. S., \$4; Concord Mrs. Sewall Hoyt, \$30; Hampstead, Aux., \$17; Hollis, "Busy Bees" (of wh. \$25 to const. L. M. Miss S. Lizzie Haywood), \$33.50; Manchester, 1st Ch., \$100; S. S. strawberry festival, \$40; Little Mammie Poor's savings-bank, by her mother, \$2 25; Nashua, Aux., \$116.81; Salem, Aux., \$8.50; Salmon Falls, Aux., \$7.50; Troy, Aux., \$16; Walpole, Aux., \$8 50; Westmoreland, Aux., \$25; Winchester, Mrs. Smith's infant cl., \$5.50; Mrs. May, \$1, \$446 56

Sullivan. — Aux., prev. contri. to const. L. M. Mrs. Asa Ellis, 15 00

Total, \$461 56

VERMONT.

Vermont Branch. — Mrs. Geo. H. Fox, Treas., Enosburgh, Aux., \$14; Mrs. Asa Northrop, \$5; Mrs. Dexter Gilbert, \$1; Lunenburg, Aux., \$9; "Mt. Hills," \$9; Burlington, Aux., \$25; So. Hero, Aux., \$24; "Band of Helpers," \$5; Charlotte, Aux., \$5; Westford, Aux., prev. contri. to const. L. M. Mrs. Hannah T. Byington, \$13; Rutland, Aux., \$16 33; Springfield, Aux., \$15; West Glover, Aux., \$3; Chester, Aux., \$13; East Hardwick, Aux., \$12; Westminster, Aux., \$20; West Westminster, Aux., \$7; Danville, Aux., \$10; Barton, "Will-ing Workers," \$7; Essex, Aux., \$13.00; "Flock of Doves," \$5 29; East Burke, Aux., \$3; Brandon, Aux. (of wh. \$25 to const. L. M. Mrs. S. P. Wilder), \$40.75; Barre, Aux., \$14; Brattleboro', Aux. (of wh. \$45.20 for pupil, Marsovan), \$65.60; Fairfield, Mrs. Harmon Northrup, \$2; Georgia, Mrs. Deacon Hinckley, \$1, \$357 62

Fair Haven. — Cong. S. S., pupil Uduville, 30 00

Total, \$387 62

MASSACHUSETTS.

Andover. — Free Ch., \$25 00
Berlin. — Catherine Larkin, \$2; Savings of Alma Dawson, \$3.50, 5 50

Billerica. — Aux., of wh. \$25 to const. L. M. Mrs. Albert R. Richardson, 30 00

Boston. — Berkeley-st. Ch., \$110; Central Ch., \$10; Mt. Vernon Ch., a friend, \$1, 121 00

Bradford. — Bradford Academy, 30 00

Chelsea. — 1st Ch., Miss M. E. Brooks, \$2; Central Ch., Aux., Miss Nellie Gilmore, \$5; Miss Mrs. Twitchell, \$1, 8 00

Dedham. — "Chapel Rays," 5 00

East Falmouth. — Aux., 5 70

East Somerville. — Aux., 14 70

Falmouth. — Aux., 20 75

Framingham. — Plymouth Ch., 20 00

Groves'. — Aux., 30 00

Granville. — Aux., \$100; "Carrier-Doves," \$65, 165 00

Hampshire Co. Branch. — Miss Isabella G. Clarke, Treas., Northampton, Edwards Ch., Aux., \$112.17; Greenwich, Aux., \$20; Amherst, 2d Ch., Aux., \$6; "Children's Mission-Circle," \$5, 143 17

Hanover. — Aux., 2 00

Holliston. — Aux., for pupil, Harpoot, \$40; "Little Workers," \$10; "Open Hands" (of wh. \$100 to const. L. M.'s the Misses Mary S. White, Nellie R. Draper, Mary A. Whiting, Alfreda Stone, Lizzie R. Dickinson), \$200, 250 00

Ipswich. — 1st Ch., Aux., 25 00

Jamaica Plain. — Aux., 13 41

Kingston. — Aux., 2 25

Lawrence. — Lawrence-st. Ch., Aux., 125 00

Littleton. — Ladies' Miss'y Circle, 11 00

Malden. — Young Ladies' Mission-Circle, 40 00

Marlboro'. — Aux., 30 00

Monterey. — Aux., 5 00

Natick. — 1st Ch., Aux., 20 00

New Bedford. — 1st Ch., 25 00

Newton. — Aux., 125 00

Norfolk Conf. Branch. — Abington Mission-Circle, 28 00

Pittsfield. — Aux., \$35.15; Young Ladies' Circle, \$241.05, 276 20

Plymouth. — "Mary Allerton Mission-Circle," 20 00

Reading. — A friend, 3 00

Salem. — So. Ch., Aux., 109 00

Sauwich. — Aux., 9 00

South Dennis. — Aux., 10 00

South Egremont. — Aux., B. R., 40 00

South Hadley. — Mt. Holyoke Sem'y teacher and pupils, 469 57

Springfield Branch. — Miss H. T. Buckingham, Treas., Springfield, 1st Ch. (of wh. \$25 by Mr. F. A. Brewer to const. L. M. Mrs. Dr. Pease, Micronesia), \$120 36; So. Ch., \$15; Olivet, Ch., \$5; "Olive Branch Mis-

sion-Circle," \$37; Blandford, Aux., \$15; "Cheerful Givers," \$15; Chicopee, 1st Ch., \$6.51; 3d Ch., \$17.44; So. Wilbraham, Aux., \$10; Thorndike, Aux., \$10; Brimfield, Aux. to const. L. M. Mrs. James T. Brown, \$25; Ludlow, Precious Pearls, \$16; Westfield, 1st Ch., "Light-Bearers," \$40; Munson, Aux., \$25,	\$357 31
<i>Watertown.</i> — Aux.,	30 00
<i>Wareham.</i> — Aux., \$20; "Merry Gleaners," of wh. \$25 to const. L. M. Miss Ella F. Thompson, \$30,	50 00
<i>Wellesley.</i> — Wellesley College Miss'y Soc'y to complete sal'y of Miss H. S. Chandler,	250 00
<i>Wellfleet.</i> — 1st Ch., Aux.,	9 30
<i>West Barnstable.</i> — Aux.,	4 00
<i>Wilmington.</i> — Aux.,	25 00
<i>Woburn Conf. Branch.</i> — Winchester (of wh. \$25 by Mrs. N. W. S. Holt to const. L. M. Miss Martha J. Houston), \$100; North Woburn, Aux., Kioto, \$15,	115 00
<i>Worcester Co. Branch.</i> — Mrs. G. W. Russell, Treas., Clinton, Aux., \$19.05; Milford, "Busy Bees," \$5; Fitchburg, C. C. Ch., Aux., \$45; Berlin, Mrs. L. H. Peters, \$5; Westminster, Aux., \$6; Worcester, Old So. Ch., \$28.65; Oxford, Aux., \$12; "Acyone," \$50; Whitinsville (of wh. \$25 by Mrs. J. C. Whitin to const. L. M. Miss Jennie L. Lazell), \$122.80,	293 40
Total,	\$3,596 26

Fem. Dep. Armenia College.

<i>Newton.</i> — Aux.,	\$25 00
<i>Legacies.</i> — Montague, The late Mrs. Laurana B. Bradford,	1,000 00
<i>Rhode Island Branch.</i> — Miss Anna T. White, Treas., East Providence, Aux., \$31.65; "May-flower Mission-Circle," Chepachet, \$2; Barrington, Mrs. Lydia Wood to const. herself L. M., \$25; Providence, Central Ch., "Willing Hands" (\$50 for Dakota), \$100,	158 65

CONNECTICUT.

<i>Eastern Conn. Branch.</i> — Mrs. J. C. Learned, Treas., Norwich, Zenana Band, \$15; Park Ch., Aux. (of wh. \$100 by Mrs. Williams to const. L. M.'s Mrs. H. B. Edmond, Mrs. S. S. Sprague, Mrs. Jonathan Trumbull, Mrs. Bela Peck Learned), \$165.40,	\$180 40
<i>Greenwich.</i> — 2d Ch., Aux., B. R.,	46 00
<i>Guilford.</i> — Mrs. Lucy E. Tuttle,	50 00
<i>Hartford Branch.</i> — Mrs. Charles A. Jewell, Treas., Bristol, Aux., \$32.07; Rocky Hill,	

Aux., with prev. contri. to const. L. M. Miss Sarah J. Williams, \$12.65; East Hartford, Mrs. S. F. Ellmer, \$10; Hartford. So. Ch., "Scattergood Mission-Circle," \$6; Windsor Locks, Aux., \$25,	\$85 72
<i>Woodstock.</i> — Young Ladies' Miss'y Soc'y,	40 00
Total,	\$402 12

NEW YORK.

<i>Albany.</i> — 1st Cong. Ch., Aux., Kioto,	\$47 50
<i>Gilbertsville.</i> — Mrs. Wood,	5 00
<i>Rochester.</i> — Mrs. D. A. Watson, to const. herself L. M.,	25 00
Total,	\$77 50

PENNSYLVANIA.

<i>Philadelphia Branch.</i> — Mrs. A. W. Goodell, Treas., East Orange, Aux., \$20; Orange, Aux., \$15.75; "Buds," \$10; Phila., Aux., \$2; Washington, "Ivy-Leaves," \$30,	\$82 75
Total,	\$82 75

OHIO.

<i>Windham.</i> — Young Ladies' Mission-Band,	\$12 00
Total,	\$12 00

ILLINOIS.

<i>Huntly.</i> — Aux., Kioto,	\$20 60
Total,	\$20 60

WISCONSIN.

<i>Oakfield.</i> — A friend,	\$1 40
Total,	\$1 40

MINNESOTA.

<i>Mankato.</i> — Mrs. William Taylor,	\$1 00
Total,	\$1 00

CANADA.

Canadian Woman's Board,	\$183 75
Total,	\$183 75

FOREIGN LANDS.

<i>London, Eng.</i> — Miss S. L. Ropes, \$20; Miss E. H. Ropes, \$15,	\$35 00
Total,	\$35 00

General Funds,	\$5,629 78
Fem. Dep. Armenia College,	38 08
"Life and Light,"	293 20
Weekly Pledge,	4 77
Leaflets,	1 03
Interest on Baldwin Fund,	450 00
Legacy,	1,000 00
Total,	\$7,486 78

MISS EMMA CARRUTH, *Asst. Treas.*

Department of the Interior.

EASTERN TURKEY.

LETTER FROM MISS NICHOLSON.

By permission we make the following extracts from Miss Nicholson's letter to Dr. Clark, written at Trebizond, June 2, 1877. After alluding to the sickness which prevailed at Erzroom, so filled with soldiers, she writes, —

“Trebizond being decided upon as our place of refuge, — it being in our field, and sorely in need of laborers, — we packed our little earthly store, with hearts less sorrowful than they would otherwise have been. As six months in Erzroom was far too short a time to erase from my mind the trials experienced on this fearful road at the beginning of winter, it was with a little trepidation, I made myself ready for another journey. But as a very small portion of those terrible drifts of snow remained to blockade the way, and there were no blinding storms with which to contend, a very different journey from my first it proved to be.

“The 10th of May we left Erzroom with three covered wagons, — two drawn by four horses each, and filled with bedding, clothing, and eatables; the other by two horses, and containing the human part of the households. We went over mountains and through valleys, sometimes on the summit, then winding along down. On the one side, towering aloft to the heavens, is seen the green mountain-summit; while on the other is a stream of water, sometimes small, then again swelling out to an enormous size, and rushing on with such fury, appearing angry because it could not move the mountains and rocks in its course, but must be content with carrying away bridges and stones. From our dizzy height of a thousand feet or more we behold summer in all its beauty, — green fields of waving grain, fruit-trees in full blossom, peonies, tulips, poppies, and roses, besides the many smaller and more delicate flowers of different hues, which may be seen scattered over the sides of these great mountains. Above, the birds are flying hither and thither, singing their songs of gladness, — above, and yet far below us. On the side opposite from this summer, a peak of solid

rock rises high above all, so high, that, on its summit, winter has found a resting-place; and instead of the carpet of green, like its nearest neighbor, a snow-white covering there remains, in defiance of rain or the scorching rays of the sun. Thus we have a combination of all seasons as we pass along over this grand yet fearful road.

“Tired we are as the sun hides his bright face from us; and we begin to wonder where we are to find a shelter for the night: and still we wonder and question as we come to a village, desolate, deserted, — not a man, not a woman, not a child, to be seen or heard. The only sign of life coming to our ears is the pitiful moan of a cat shut up in one of the forsaken empty houses, and left to tell the story of what has been. But why this desolation? Where are the inhabitants of the place? Not a breath, hardly a rustle among the leaves, is heard, lest their hiding-place should be revealed. Only a solemn stillness answers our questions; and yet this desolation speaks louder than words, telling terrible and sad stories of deeds done by the passing soldiers, — so terrible, that the people have been compelled to flee to the mountains to live among the caves and rocks as best they can.

“There are thousands of men with no love for their country, and angry because a gun is put into their hands, and they are commanded to leave home, and march on to battle, expecting to hear nothing from the loved ones they have left, perhaps to starve. It is not possible for them to communicate with each other, as the majority of them can neither read nor write. When an army of such men passes through villages and cities, what can be expected but wickedness of every description? ‘We must have bread and money; and, if the government cannot give, we must take,’ they say: so they demand every thing as they pass. Not only bread and money, but *life*, they take without any scruples, if, by so doing, their pleasure is increased, or their angry feelings are appeased. We passed thousands of just such men on our way here; and from them we heard remarks like this, — ‘If they are Russians, we will cut them into a thousand pieces.’ Some hissed at us; some vented their anger by screwing their faces into terrible-looking shapes; while others, supposing us to be English, saluted us with music and cheering. Besides soldiers, the way was, in many places, almost blockaded by cannons drawn by men, some fifty to each, on their way to Erzroom.

“After ten such days’ journeying we arrived at Trebizond,

where we are trying to become settled for an indefinite time. Last Wednesday Mr. Cole left us for Erzroom, where he is to remain with Mr. Pierce; while Mr. Parmelee is to be here to look after the welfare of the families. Though it was a great disappointment to me to be obliged to give up the school in Erzroom, yet I hope to find a great deal of work here; and I can feel that it is all right as God ordereth it, and am thankful for the many blessings he daily bestows upon us, when so many around us can hardly provide their daily food. Many families there are, even at this early day of the war, who now cry, 'Give us bread:' and what will the number be a few months or even weeks hence?

"One poor family in Erzroom we left in a most pitiable condition, yet not without adding somewhat to their comfort, if comfort can be found in such a home, where God is not known as the 'Father of the fatherless, and the God of the widow.' The husband and father died three weeks before we left, leaving a wife and six children with nothing to provide for their daily bread; three of whom were sick, and lying on beds, or rather rags, on the cold, damp, earthen floor. The mother, with her half-starved baby in her arms, being asked if the sick ones ate any thing, replied, 'I have no bread to give them.' This is only one of the many families in this sad and miserable condition; and yet this number must increase as the war progresses. Oh that I could prevail upon those in America who have five cents to throw into the hand of the confectioner, to send it across the great Atlantic instead, to appease the hunger of the little ones here who must cry for bread, remembering, —

"If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight."

MISSIONARY CONFERENCE IN CHINA.

THE missionaries of China, of all denominations, held a missionary convention at Shanghai on the 10th of May. One hundred and twenty missionaries were present, representing nineteen different societies. They came "from far and near, — from Hong Kong and Canton on the south, all the way up to Peking on the north. Representing widely differing opinions, all stages of age and experience, and all degrees of enthusiasm and moderation,

they yet dared to gather in one great union meeting." The conference lasted two weeks, each day's session beginning with a prayer-meeting. The sermon was preached by the venerable Dr. Talmage, on "Missionary Work."

Papers and addresses full of instruction and thought were presented on such topics as these: "Prayer for the Holy Spirit in Connection with our Work," "Entire Consecration Essential to Missionary Success," "Magnitude of the Work before the Missionaries in the Conversion of China," "Confucianism in Relation to Christianity," "Popular Aspects of Buddhism and Tauism," "Itineration Far and Near," "Medical Missions," "Christian Literature," "Self-Support," "Opium," &c. Some of the lady missionaries also presented able papers on "Woman's Work," "Foot-binding," "Boarding-Schools and Day-Schools." Each paper was followed by an earnest discussion of practical points. Much time was given to the consideration of the matter and manner of preaching to the heathen, and how far the customs of the people should be interfered with.

These missionaries, rejoicing in the unity which is in Christ Jesus and in the unity of their work, have strengthened each other's hands, have shared with each other the fruits of individual experience, have drawn closer the Christian and missionary bonds between them. They have separated to their isolated homes, but not without sending their united plea for increased effort for the evangelization of China. The mingled cry of those hundred and twenty missionaries comes to us for *help* for a nation embracing one-third the population of the globe.

Home Department.

MISSIONARY AND NON-MISSIONARY RELIGIONS.

[This paper, which was read before the Woman's Missionary Society of Evanston, Ill., is extracted largely from the writings of Mueller. Its value consists mainly in giving in condensed form much that this author has written of the religions of the world. — C. P. O.]

IN studying the religions of the world, we are led to see how *few* have attained stability and permanence. If we leave out of consideration those indefinite and varying forms of faith and yor-

ship which are to be found among uncivilized and unsettled races, among races ignorant of reading and writing, we see that the number of the real historical religions of mankind amount to no more than *eight*. Of these, the Semitic races have produced three, — Jewish, Christian, and Mohammedan; the Indo-European, an equal number, — the Brahmanic, Buddhist, and the Parsi, or the religion of Zoroaster. The other two are the religious systems of China, — that of Confucius and Lao-Tse. These bring before us the eight distinct languages or utterances of the faith of mankind, from the beginning of the world to the present day. We have before us in broad outline the religious mass of the world.

All these religions have a history, — a history more deeply interesting than the history of language, literature, art, or politics. Religions are not unchangeable: on the contrary, they are always growing and changing; and, if they cease to grow and change, they cease to live. Some of these religions stand by themselves, totally independent of the rest: others are closely united. Thus Mohammedanism would be unintelligible without Christianity; Christianity without Judaism; and there are similar bonds that hold together the great religions of India and Persia, the faith of the Brahman, the Buddhist, and the Parsi. These must, therefore, be studied together, if we wish to understand their real character, their growth, and their decay. Among the various classifications which have been applied to the religions of the world, there is one that interests us more particularly: I mean the division into missionary and non-missionary religions. This distinction is not based upon an unimportant or accidental characteristic: on the contrary, it rests on what is the very heart-blood in every system of human faith. Among the six religions of the Semitic and Indo-European world, there are three that are opposed to all missionary enterprise, — Judaism, Brahmanism, and the Parsi; and three that have had a missionary character from the beginning, — Buddhism, Mohammedanism, and Christianity. We shall see that it is this missionary spirit that gives these latter that element that lifts them high above the other religions of the world.

The Jews, particularly in ancient times, never thought of spreading their religion: it was to them a treasure, a privilege, a blessing, something to distinguish them as the chosen people of God from all the rest of the world. A Jew must be of the seed of Abraham; and when in later times, owing chiefly to political circumstances, the Jews had to admit strangers to some of the privi-

leges of their theocracy, they looked upon them, not as souls that had been gained, saved, born into a new brotherhood, but as strangers, not to be trusted, as their saying was, until the twenty-fourth generation. How different is the spirit of Christianity! its very soul is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded: and, lo, I am with you always, even unto the end of the world."

Macaulay says, that "the reason why Christianity is spreading so rapidly over the world, while Judaism hardly made a proselyte, is, that *God* the *uncreated* and *invisible* attracted few worshippers among idolatrous nations who *must* have images: it was Deity embodied in a *human* form, walking among *men*, partaking of *their* infirmities, leaning on *their* bosoms, weeping over *their* graves, and bleeding on the cross, that met the want of mankind with a tangible and visible object of adoration."

The Buddhists and Mohammedans seem to dimly apprehend the truth of one Supreme Being, ruler of heaven and earth; but the *Christ* is wanting to all these systems of religion; and, while Christianity must increase, they must decrease, for they fail so utterly of meeting the want of humanity. The Jews are estimated at about three million; and such is their physical vigor and intellectual tenacity, such, also, their pride of race, and their faith in Jehovah, that we can hardly imagine that their patriarchal religion and their ancient customs will soon vanish from the face of the earth; but they have paid the penalty of their non-missionary spirit, and can never hope to increase in numbers.

Like the Jews, the Brahmans have never attempted to proselytize those who did not by birth belong to the spiritual aristocracy of their country. Their wish is rather to keep the light to themselves. To repel intruders they have been accustomed to punish those who happened to be near enough to hear even the sound of their prayers, or to witness their sacrifices. Though their religion is professed by one hundred and ten million of human souls, yet we do not hesitate to say it is *dead* or *dying*. And why? Because it cannot stand the light of day. The worship of Vishnu and other popular deities is of the same degraded and savage character as that of Jupiter Apollo and Minerva: it belongs to a stratum of

thought long buried beneath our feet; and the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time; it may be accepted by large masses of people because it is there, and there is nothing better: but when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live; and in this sense Brahmanism has ceased to live for more than a thousand years.

The other non-missionary religion — the Parsi, or the religion of Zoroaster, also of Cyrus, Darius, and Xerxes — is now professed by only a hundred thousand souls. During the last two centuries their number has steadily decreased from four hundred thousand to one hundred thousand; and another century will probably exhaust what is still left of the worshippers of the Wise Spirit. For the Parsi does not wish for converts to his religion: he is proud of his faith as of his blood; and though he believes in the final victory of truth and light; though he says to every man, "Be bright as the sun, pure as the moon," — he himself does very little to drive away spiritual darkness from the face of the earth by letting the light that is within him shine before the world.

And now let us look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to save souls, and bear witness to the truth, is treated with scorn or pity. The former are *alive*: the latter are *dead* or *dying*. And we will begin with Buddhism. We can find very little of its origin and earliest growth, for the beginnings of all religions withdraw themselves into a dim and misty past; but we have evidence of a great council being held at Pataliputra (India) 246 B.C., in which the sacred canon of the Buddhist Scriptures was settled, and missionaries were chosen, and sent forth to preach the new doctrine, not only in India, but far beyond the limits of that vast country. There are inscriptions containing the edicts of the king, who was to Buddhism what Constantine was to Christianity; who broke away from the traditions of the old religion of the Brahmins, and recognized the doctrines of Buddha as the state religion of India. There has been found the description of that Buddhist council, which was to India what the Council of Nice was to Europe five hundred and seventy years later. We can read there the simple story, how the chief elder who had presided over that council, — an old man, too weak to travel by land, and carried from his hermitage in a boat, — how he, when that council was over, began to reflect on the future, and concluded the

time had come to establish the religion of Buddha in foreign countries. He therefore despatched some of the most eminent priests to Cashmere, Cabul, and farther west to Alexandria and other cities. He sent others northward to Nepal and to the inhabited portions of the Himalayan mountains. Another mission proceeded to the people of Mysore and Mahratta. Even Burmah and Ceylon are mentioned among the earliest stations of Buddhist missionaries. There are accounts left us of their manner of preaching. One of these missionaries, when threatened by an infuriated mob, dismissed them with this simple benediction, "Do not give way to pride and anger; care for the happiness of all living beings, and abstain from violence. Extend your good-will to all mankind; let there be peace among the dwellers on earth."

We dwell with interest and pleasure upon these accounts of those early missionaries; for here we find the *origin* of missionary work, the dawn of that grand and glorious idea of converting the world. It was a *new* thought, not only in the history of India, but in the history of the world. The recognition of a *duty* to preach the truth to every man, woman, and child, was an idea opposed to the whole spirit of Brahminism; and we hail it with joy as an approximation toward the true religion, the opening of vaster horizons. It was the first time in the history of the world when men felt the beating of the great heart of humanity. Buddhism rules supreme in Central, Northern, Eastern, and Southern Asia, and occupies the *first* place in the religious census of mankind.

The next in order of our missionary religions is Mohammedanism. Their sacred book, the Koran, not only invites, it seeks to *compel*, the world to come in. There are passages which show that Mohammed realized the idea of humanity, and of a religion of humanity, and that at first he wished to unite his own religion with that of the Jews and Christians, comprehending all under the name of Islam. The Islam, says Mohammed, is the true worship of God; and all who humble themselves before God, and are filled with real reverence, are called Moslim. He says to his followers, "Ask the heathen are they Moslim: if they are, they are on the right path; if not, you have no other task but to deliver the message, preach to them the Islam."

How great has been the gain to Mohammedanism from its missionary efforts! It claims as its own Arabia, Persia, great parts of India, Asia Minor, Turkey, and Egypt; and latterly its greatest

conquests are made among the heathen population of Africa. Its numbers are about one-half those of Christianity. The three religions that are alive, and between which the decisive battle for the dominion of the world will have to be fought, are the three missionary religions, — Buddhism, Mohammedanism, and Christianity. Between these three powers, then, the *holy war* of mankind is to be waged, in fact, *is waging* at this present time.

It is often asked, "What is the use of missionaries? Why should we spend millions on foreign missions, when there are children in our cities who are growing up in ignorance and vice? Why should we deprive ourselves of some of the noblest, boldest, most ardent and devoted spirits, and send them into the wilderness, while so many laborers are wanted in the vineyard at home?"

It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us a thousand dollars, and that, at the present rate of progress, it would take a hundred thousand years to evangelize the world. There is nothing at all startling in these figures. They forget that every child born in America is as much a heathen as the child of a Hindoo; and it costs us *more* than a thousand dollars to turn a child into a Christian man. The other calculation is entirely wrong; for an intellectual or spiritual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a *living seed*, that will bring forth fruit a *hundred* and a *thousand* fold. The fundamentals of our religion are not in our poor creeds: true Christianity lives not in our *belief*, but in our *love*, — in our love to God and our love to man. This is the whole law and the prophets, the religion that is to be preached to the whole world, the gospel that will conquer all other religions, even Buddhism and Mohammedanism.

There is missionary work at home as well as abroad. There are thousands waiting to *listen*, if we will but *speak* the glad tidings: thousands are starving because they cannot find the food that is needful for them. Once recognize the common brotherhood of mankind, not as a *name* or a *theory*, but a *real* bond, binding us all, and the questions, "Why should I open my hand?" or "Why should I open my heart?" or "Why should I speak to my brother?" will never be asked again. There may be times when silence is gold, and speech silver; but there are times, also, when silence is *death*, and *speech* is *life*, — the very life of Pentecost. A missionary must know no fear: his heart must overflow with love, — love

of man, love of truth, love of God; and in *this*, the highest and truest sense of the word, every Christian is, or ought to be, a *missionary*.

THE KANSAS BRANCH.

THE General Association of Congregational Churches and Ministers of Kansas met at Manhattan June 6.

This is in that belt of country so thoroughly stocked with grasshoppers' eggs last fall; and the people have been looking forward to this season with fear and trembling as to what the result might be.

But the Lord has been better to them than their fears. Frequent and copious rains combined with other causes to destroy the little creatures again and again, before they became large enough to do great damage.

Early in June a new crop hatched out, and had grown to nearly one-third their full size, and were ready to devour every green thing. But June 5th and 6th the Lord sent wind, hail, and rain, and on the 7th and 8th almost a flood: nothing like it had been seen for years. The ministers and delegates who had already left home, or who could come by railroads, reached the meeting: all others were kept away. Those within twenty miles, who had thought of this meeting as almost brought to their doors, and anticipated it for weeks before, could not cross the streams. A few conquered all difficulties, and arrived on Saturday evening. Many did not come at all.

Under these circumstances, although not many of the societies were represented, the ladies who were present held a missionary meeting, and organized the Kansas Branch of the Woman's Board of the Interior.

The opening prayer was offered by a mother in Israel, Mrs. Mary Parker, seventy-seven years old, who has labored and prayed for the cause of missions in her Michigan home, and does not lose her interest by being transplanted farther west.

The officers of the branch are as follows: *President*, Mrs. C. B. Brace, Leavenworth; *Secretary*, Mrs. H. L. Hubbell, Leavenworth; *Vice-Presidents*, Mrs. R. M. Tunnell, Wyandotte; Mrs. George Bent, Seneca; Mrs. G. C. Morse, Emporia; Mrs. H. H. Benson, Topeka; Mrs. J. H. Eckman, Osborne; Mrs. John Vetter, Sedgwick City. Each vice-president has charge of the work of the association in which she resides.

MRS. R. D. P.

ITEMS.

THE BASLE MISSIONARY SOCIETY recently held its fifty-second anniversary. To each of its thirty stations additions had been made during the year. It has in its service 175 European missionaries, of whom 67 are ladies, and 227 native helpers of both sexes.

NINGPO, in the province of Che Kiang, China, is a city about as large as Chicago. The first mission was established in 1843 by the American Baptists. Since that time the American Presbyterians and four English missionary societies have commenced work there. These six societies have now 47 out-stations, 45 chapels, 30 churches, and 1,171 church-members.

THE CHRISTIAN INDIANS at Kincolith, on the North Pacific coast, have been doing voluntary Christian work among their own people, travelling from village to village, and holding services in the houses of the chiefs. During the fishing-season, when thousands of Indians were congregated together on the Naas River, their influence was such as to secure a quiet observance of the sabbath day.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JUNE 15, 1877, TO JULY 15, 1877.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.		INDIANA.	
Mrs. M. B. Monroe, Akron, Treas.		Indianapolis.—Mayflower, Aux.,	\$6 00
Clarksfield.—Aux.,	\$15 00	Total,	\$6 00
Cleveland.—Plymouth Ch., Aux.,		MICHIGAN.	
for Miss Collins,	10 00	Alpena.—Aux., for Miss Pin-	
Cortland.—"Mission Band,"	5 00	kerton,	\$25 00
Elyria.—Aux.,	67 40	Armuda.—Aux., for Miss Pin-	
Mt. Vernon.—"Young Ladies'		kerton, and with prev. cont. to	
Miss. Circle,"	12 00	const. Mrs. M. A. Goyer L. M.,	15 00
Oberlin.—Aux.,	50 00	Calumet.—"Busy Bees,"	14 80
Ravenna.—Aux., for Miss Par-		Charlotte.—Aux., for Miss Spen-	
melee, under appointment for		cer, and with prev. cont. to	
Japan,	25 00	const. Mrs. A. R. Moore and	
Springfield.—Aux., \$10 for Miss		Mrs. F. A. Hooker L. M.'s,	32 93
Collins's salary, and \$5 for		Church's Corners.—Aux., for	
Fem. Dept. of Armenia Col-		pupil at Kobe, and to const.	
lege, of wh. \$5. in gold, from		Mrs. M. E. Douglass L. M.,	25 00
Miss Sarah C. Frantz,	15 00	Detroit.—1st Cong. Ch., Aux.,	
Steubenville.—Aux., \$12.40;		for Mrs. Coffing, \$55; "Young	
"Young Missionaries," \$7.53,	19 93	Ladies' Mission-circle." for	
Vermillion.—Aux.,	2 60	Bible-reader at Nicomedia,	
Total,	\$221 93		

\$45; for pupil in Miss Farnham's school, \$17.50,	\$117 50
<i>Grand Ledge</i> .— Aux., for Miss Spencer,	2 50
<i>Johnstown</i> .— Aux., for Miss Spencer,	5 00
<i>Kalamazoo</i> .— Mich. Fem. Sem., with prev. cont. to const. Miss Meda Burrows L. M.,	10 40
<i>Lausling</i> .— Aux., for Samokov school, and to const. Mrs. Irma T. Jones L. M.,	25 00
<i>Morenci</i> .— Aux.,	12 75
<i>New Baltimore</i> .— Aux., for Miss Pinkerton,	5 00
<i>Olivet</i> .— Aux., for Miss Spencer,	19 26
<i>Spring Arbor</i> .— Aux.,	1 00
<i>St. Clair</i> .— Aux., for Miss Pinkerton,	2 65
<i>Union City</i> .— Aux., for Kobe Home,	18 75
Total,	\$332 54

ILLINOIS.

<i>Alton</i> .— Ch. of the Redeemer, Aux.,	\$9 15
<i>Batavia</i> .— Aux., to const. Mrs. D. K. Town and Mrs. C. W. Porter L. M.'s,	53 00
<i>Brighton</i> .— Ladies of Cong. Ch.,	5 25
<i>Canton</i> .— Aux., for Miss Barrows's teacher,	44 50
<i>Chesterfield</i> .— Aux.,	10 00
<i>Chicago</i> .— 1st Cong. Ch., Aux., \$42.55; Union Park Ch., Aux., \$37.29; 47th-st. Ch., Aux., \$18; Plymouth Ch., Aux., \$17; New-Eng. Ch., Aux., \$26.55,	141 39
<i>Evanson</i> .— Aux., for Miss Porter, \$53.30; "Towel-Henmers," \$6.15, for pupil in Bridgman School,	59 45
<i>Farmington</i> .— Aux.,	55 35
<i>Galesburg</i> .— 1st Cong. Ch., Aux.,	22 25
<i>Kewanee</i> .— Aux. for Samokov School,	28 00
<i>Mendon</i> .— Mrs. J. Fowler to const. Mrs. M. J. Bray L. M., \$25; Mrs. M. J. Bray, \$5,	30 00
<i>Mendota</i> .— Mrs. W. Blakeslee,	1 00
<i>Oak Park</i> .— Aux., for Manissa School,	24 00
<i>Princeton</i> .— Aux.,	20 00
<i>Sycamore</i> .— Aux.,	12 00
<i>Wheaton</i> .— Aux.,	5 61
Total,	\$520 95

WISCONSIN.

<i>Appleton</i> .— Aux., for Miss Whipple,	\$43 50
<i>Eau Claire</i> .— Aux., for Miss Whipple, and to const. Mrs. Isabella Bosworth L. M.,	25 00
<i>Fl. Howard</i> .— Mrs. D. C. Curtiss and daughters,	10 00
<i>Gay's Mills</i> .— Sunday School,	1 75
<i>Genoa Junction</i> .— Aux.,	10 00
<i>Green Bay</i> .— Pres. Sunday School for pupil at Peking,	40 00

<i>Milwaukee</i> .— Spring-st. Church, Mission-Band, for teacher at Manissa, and with prev. cont. to const. Miss Agnes B. Young, Miss Rosa Cole, and Miss Susie W. Chapman L. M.'s,	\$35 00
<i>Oconomowoc</i> .— Aux., for Bible-reader at Casarea,	8 00
<i>Platteville</i> .— Aux., for Miss Whipple,	17 00
<i>Ripon</i> .— Aux., to const. Miss Mary Jarvis L. M.,	25 00
<i>Waukesha</i> .— Aux., constituting Mrs. Daniel Newhall L. M.,	25 00
<i>West Salem</i> .— Aux.,	20 00
Total,	\$260 25

IOWA.

<i>Anamosa</i> .— Aux., for Kobe Home, \$21: "Penny-Gatherers," 60 cts.,	\$21 60
<i>Big Rock</i> .— Aux., for Miss Day,	10 00
<i>Davenport</i> .— Aux., for Miss Day,	27 00
<i>Independence</i> .— Aux.,	4 00
<i>New Hampton</i> .— Aux.,	2 20
<i>Osage</i> .— Aux.,	6 60
<i>Tabor</i> .— Aux.,	13 00
<i>Wilton</i> .— Aux., for Miss Day,	5 00
— "Signature,"	10 00
Total,	\$99 40

MINNESOTA.

<i>Northfield</i> .— Carleton College, Aux.,	\$8 60
Total,	\$8 60

KANSAS.

<i>Atchison</i> .— Aux.,	\$6 00
<i>Wyandotte</i> .— Aux.,	8 95
Total,	\$14 95

NEBRASKA.

<i>Greenwood</i> .— Mrs. C. A. Mathis, for her own L. M.-ship,	\$25 00
Total,	\$25 00

COLORADO.

<i>Colorado Springs</i> .— Aux.,	\$6 00
<i>Longmont</i> .— Aux., for Kobe Home,	10 00
Total,	\$16 00

CANADA.

<i>Sherbrooke</i> .— Aux., for Maritza, pupil in Miss Cull's school, Manissa,	\$50 00
Total,	\$50 00

MISCELLANEOUS.

Sale of envelopes and pamphlets,	\$18 29
Total,	\$18 29
Total,	\$1,573 91

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